The Work of Winning and Wasting Worldly Wealth.

The Demands of the Times on Christians.

The Old Teachers Not Suited to the Present Age.

From an early hour on yesterday morning sprigs of yew were the first religious salutation to the Sabbath. Clear, spring weather, not, however, without shadow of uncertainty from a Saturday of rain and snow, made churchgoers in the morning not so numerous as they should have been. As the day wore on happy sunshine stimulated piously the hearts of those returning from church, so that at evening service the holy enfices were filled to repletion. The tide of admonishing eloquence rose in fervency as the services proceeded, and many were the purposes of better lives formed by the more hardened members of the flock.

The sermons generally were of more than ordinary ment, and the best of them will be found in the reports which follow.

GRACE CHURCH.

The Gospel Among the Heathen Chines-The Heathen Ethiopian and the Henthen Fiji-Sermon by Rev. Mr. Hare, of the Foreign

The beautiful Broadway church was not very full at morning service yesterday. The carriage people were present in abundance. The fear of storms weather, which kept away a great many from divine worship, was evidenced in a milder degree in the winter tints of the ladies' dresses, although there were few furs worn. The expression of the congregation was one of RESIGNED MILDNESS.

as, after the long service of the "Sunday next before Easter," the Rev. Mr. Hare ascended the pulpit to appeal on behaif of the missionary work abroad. chose for his text Isalah xlii., 4-"He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall want for his law." The reverend gentieman then proceeded:-In a little strip of land in Mesopotamia, not larger than our State of Delaware, there dwell a people not very advanced in learning, skill of arms, or in the arts or sciences; yet, while others adored different gods of stone or gold, the Israelites alone adored the only one and true God. It may be asked how, then, with this small people.

could be rulniled. It was the arm of the Lord of mosts which was to do it. His words pointed to the essiah, who was to come after a long lapse of time. When Jesus did come He suppressed the en-

thusiasm of his inspiration for thirty years and then pleached to the Jows. He bade fis disciples hot to go to the cities of the Gentiles, but to bring THE LOST SHEEP OF JUDAH lovingly back to the fold. Yet when H is passion and death had taken place, when that which was written years before had been fulfilled, Christ's admonition was different—bolder, higher. Before He ascended his o heaven He gathered them together and told them in the tone of a sweet command to go forth to all peoples, traversing oceans, piercing torests.

SURMOUNTING NATIONAL PREJUDICES,
to preach the gospel of truth. This project was
nursed in the neart of Jesus, and at the feast of the
Pentecost we see its first truit, when three thousand
people of the Jews and then are thousand gathered
together to witness to the majesty of Christ crucined.
From the persecution and death of St. Stephen the
Church drew lustre and glory, for it sent the deciples abroad, not merely seeking a refuge but preaching the gospel. At that time the Jews were a narrow-minded people, such as would think it wrong
to steal from a brother Jew but

RIGHT TO STEAL FROM A GENTILE.
Hence we can comprehend how even the apostle
Peier was reproached that had gone in unto the uncarcumcised and eaten with them. But Peter's
spirit rose above this and since the keys of heaven
had been committed to his care he defended his
course till the infant Church said;—The Lord has
opened his Church to the Gentiles. It was necessary SURMOUNTING NATIONAL PREJUDICES,

opened his Church to the Gentiles. It was necessary to have a messenger of this faith to the outside id from among the foes to the Gos

world, and from among the foes to the Gospel he chose that

ENVOY TO THE HEATHEN.

He must be a man of note, a man of the people, fail of enthusiasin, full of love, full of logic and patriotism. Such was St. Faul, the specially sponned apostle to consource the insucancy work abroad. From that hour the necessity of foreign missions became an integral part of the Church. They had real heathers then; so have we. The necessity for converting them is still the same. But the question is asked, will not the loreign work hurt the home work? Assuredly not, I will ask, is the Church to be a whiripool

Sucking everything in, and giving no good out? If our sympathy be confined to a narrow circle in the Church, how many millions reproach us to the great God of heaven from outside? Some say that the history of our work among the pagains is abundant in romance and painfully

MEAGRE IN RESULTS.

work among the pagans is abundant in romance and painfully

MEAGRE IN RESULTS.

Are not those of the same neart as those who cried mercifully to Christ in his agony, "Hall, King of the Jews." The latter scoffed at His empire over the souls of Israel; the former jeer at His dominion over those of the pagan. Their ironical cry, though they niter it not, is "Hall, King of the Genthes!"

Much had been said that was discouraging of missionary work in China. I believe that the heiarious traffic in opium is at the bottom of it. The reversed preacher went on to give the testimony of several naval gentlemen as to the real success of the missions there. Taking up the Facilic Islanos he quoted from Darwio as to the improved moral condition of the Tahittams. When a man is wrecked on one of those islands his first fervently selfish hope is that

THE MISSIONARIES HAD BEEN THERE

before him. The mission at Liberia was in a hopeful state of progress. There were two missionaries there and only one devil-priest, against twenty which had been there some years before. The remaining devil-priest was not much respected. He then related one of Dir Chaillu's stories about an African girl who, disgusted at the bloody ries of her brethren, begged him to have the mouth of God, as they called the Bible, sent among them. This is THE CRY OF AFRICA.

to you, What is the answer? We do not believe in loreign missions. Is that the answer of a church of Cod? God forbid!

CHURTH OF THE DIVINE PATERNITY.

Nature of the Kingdom of God-Sermon

by Rev. Charles Fiehrer. The continued indisposition of Rev. Dr. Chaptn. the popular and eloquent pastor of the Church of the Divine Paternity, corner of Fifth avenue and Forty-fifth street, and general forbidding state of the weather caused at the church a very slim attendance yesterday morning, notwithstanding the strongly counter opposing fact of its being Palm Sunday. However, the comparatively few who were present had the satisfaction of listening to very good sermon by Rev. Charles Flehrer, of the Hariem Universalist church. He took for his text the words, 'The kingdom of God cometh not with observation." If they would know the

NATURE OF GOD'S KINGDOM they must study the nature of Goo. The more they studied His nature the more they would find that he was a God of love and a God of tustice. Enlarging at length upon the attributes of the godhead he proceeded next to show that the kingdom of God comes to us. God's kingdem was in the world long before Jesus Christ came. The coming of Christ before Jesus Christ came. The coming of Christ only showed its power and presence more manifestly than ever before. As electricity existed in the material world before Franklin's discovery of new electrical laws, or its should power was turned to use in the telegraph, so existed the kingdom of God. Hinstrating this point at further length he next en-

spiritual influence, as having something to do with the coming of this kingdom of God. The flower needs sunshine and ram; the body needs food and air, and so the soul has its revivifying needs. It we arise nearer God in nigher aspiration we feel an enlargement of the soul and a strengthening and reviviring of its power as the man of weak lungs, cimbing to the mountain neight, feels his lungs expand and health strengthened by the better, truer, purer air. His last point was that this kingdom of God cometh without observation. Under this head he described the notions inducing people to go to church and assume religious lives. As habits grow upon one almost unconsciously, so lie urged, our solitual natures become SPIRITUAL INFLUENCE,

strengthened and we become better, stronger, more spiritual, more religious. The BOUNTY OF HOLINESS as exemplified in lives of action, labor and usefulness and probity, in unselfishness, in charity, in goodness, in living near God and following in the footprinis of Jesus Christ was a bounty above everything else in this world. Mere external religion amounted to nothing. Going to church regularly—and how many went regularly but to see and be seen—amounted to nothing. Outward morality amounted to nothing. There must be a religion of the heart and sout the kingdom of God in him, a kingdom that cometh without observation, but whose benincent fruits are everywhere seen.

PIPTH AVENUE RAPTIST CHURCH.

Explanation of the "Double Spirit"-Keep Up with the Times-Sermon by Rev. Dr.

After the usual services yesterday morning Dr. Armitage, the pastor of the church, announced, as the subject of his discourse, "God's Unchanged Work Wrought by Changeable Workmen." He com-menced by referring to the parting of Elijah and Elisha—II. Kings, il., 16. When the mantle of the first named propnet descended upon the latter, when about to part from each other, Elijah bade Elisha ask him what he would have a m do for him before he was taken away, and he answered, "I beseech thee that in me may be thy double spirit." An erroneous impression exists as to the meaning of his request that his "double spirit" might remain in a double portion, known as his birth-right. If, for instance, there were seven sons in a family, the first born son would receive double the amount received by any one of the others, and the balance would be distributed among the others. This is what Elisha meant when he asked for the "double spirit," that the birthright of a prophet's eldest son might be given to him as his portion. These two men were totally different. Elijah dwelt away from men in the desert; be

SHUNNED CIVILIZATION, and if he was obliged to visit the haunts of men he would only come to the city gate and without

and if he was obliged to visit the haunts of men he would only come to the city gate and without entering deliver his message and then return to his desert. Elijah in the Old Testament answers the description of St. John the Baptist in the New. Elisha was a dweller among men; an humble, moest, gentle, tender man. Both were well smited for the times in which they lived and equally well in their own way they did the work of their Master. When one set of men passes away God fills the vacancy according to

We see this well illustrated in the Old Testament. Moses was a legislator and a lawgiver; ne organized and governed the chosen people of God in a peaceful way, but after his death Joshua, who was a great soldter, led forth his people against their enemies, defeating them with great slaughter. We also see this exemplified in everyday life. Take a man whose first whe is dead; he matries again, and as he has endeavored to find a second one who resembles the first, his life is made miserable by continually comparing the two: whereas if he had chosen one of a different temperament and disposition he would be made happy by contrasting the qualities of the two and not comparing them. Or take a congregation whose pastor, after serving them for thirty years, is called away.

Oh, what a beautiful manner of expressing the end of this world's pilgrimage we find in the Old Testament, where in speaking of the death of one who has performed his allotted work on earth it says he "fell asleep!" Well, this church desires to obtain another pastor precisely similar to the first. If possible they would like to have his twin brother; why, no two men were ever form who were precisely allike: but they procure one who is like him, so they think, as like as two peas ha a pod, and they are deligated. But they soon learn that these two men are sufficiently alike to discover wherein they differ from each other. Do not go back with Elijah but go forward with they lived, but I am free to confess that I would not like to sit to-day and listen t

chaim "apostolic succession." It may be so, but to me it seems

AN ABSURDITY
to hear educated, well instructed, high-minded men claim tagt by the imposition of priestly hands, by one whose head is crowned by a bishop's mitre they can transmit all the virtues of the apostles. They try to establish an analogy between the Pope and St. Peter and I think they succeed to this extent:—First, as regards mifalibility, St. Peter was always getting into some kind of trouble while the Pope avoids mistakes. As regards humility, the Pope sits on a throne, while St. Peter sat in a fishing smack; as regards ceibacy the Pope is unmarried while St. Peter had a wile. When the workmen are changed the new must possess the same spirit as the old, but in a large measure. They must, in fine,

POBSESS A DOUBLE PORTION.

If you had a boy to educate would you send him for instruction to a person who had been at the head of the public schools thirty years ago? No, indeed, you would do nothing of the sort; and I behave it would be very hard for such a person to obtain a like position at the present time. Last Sunday was the last one of the first century of our Church, and to-day we commence our new century. Let us not rest content with what has been done already. Do not remain intent only on following the tootsteps of your fathers and living in the same hum-drum way, but leave Elijah behind and press on with Elisha.

At the conclusion of the services the communicants of the church remained to partake of the Lord's Su, per.

of the church remained to partake of Lord's Supper.

CHURCH OF THE MESSIAS

Money Making and Money Spending-Sermon by the Rev. Mr. Hepworth. As usual the handsome edifice at the corner of Park avenue and Thirty-fourth street was crowded last evening with the fashionable devotees of Murray Hill and others from various parts of the city,

who were attracted thither by the ability and popularity of the pastor. After the usual preliminary services the Rev. Mr. Hepworth proceeded to deliver the sermon which he had promised on "Money Making and Money Spending." His text was taken from the book of Ecclesiastes,

chapter 7, verse 12-"For wisdom is a defence and money is a defence; but the excellency of knowledge is that wisdom giveth life to them that have it." He said in the catalogue of goods to be desired wisdom is put first by the Preacher and money second. In the catalogue of goods which modern soclety makes the order is reversed, money standing at the head and wisdom coming straggling after at

ciety makes the order is reversed, money standing at the head and wisdom coming straggling after at a respectful distance. When the yacht America distanced her competitors in English waters the anxious question was asked, "Which boat is first" and the answer was telegraphed, "The America," then to the question. "Which is second?" the answer came, "There is no second," the other boats being so far behind that they were hardly recognized at all. So, I sometimes think, if you ask American youth "What is the best thing?" the answer comes straight from the heart, "Money;" and if you ask "What is the second best thing?" the indifferent reply is, "There is no second." Still, I think the Preacher was right—that

MONEY IS A GOOD THING;
when rightly won and rightly used, there is no room for doubt; that it can be so won and so used that it becomes a positive injury to the individual and to society is, unfortunately, true. It may be a blessing or a curse. You can earn it in such way that when you look back every day shall be a benediction. a pleasant spot for memory to rest on, or you can get it in such fashion that every recollection shall be sharp and painful as a horner's sting. What you need to learn is how to get the most and the best out of life. If you diverge but a little from the right line now that little will by and by increase, and twenty years hence you will be very far away from the right path. Begin right and then keep right. First, I want you to feet that your business, your work, is providential. No business or work is insignificant into which an honest man pus his soul. Your ousness career is the field in which you are to get your education and apply the principles of your religion. It is a better education than you can get from any college, because in college young men study theories only, while you are studying facts.

can get from any college, because in college young men study theories only, while you are studying facts.

LIFE IS A ROUGH SCHOOL and its discipline is sometimes severe. The ferule of misfortune sometimes comes down hard, as though the school master enjoyed giving the blow; but its the school master enjoyed giving the blow; but its the school master enjoyed giving the blow; but its the school master enjoyed giving the blow; but its the school master enjoyed giving the blow; but its the school master enjoyed giving the blow; but its gotten. The monk of old used to get as far away from the world as possible, thinking to become more religious among the vast siences of nature; but it is your nobler preregative to get a deeper faith out of the din and turnoli of your busy life. Start with come a nerve centre in your life and you will achieve a manhood which will sometime become transfigured into the life immortal. An old sage once said that you can never tell whether a man's life has the period of a life well spent, but a prediction and promise of a better his to come. I once heard of a miser at whose familiar to the life in the second of a life well spent, but a prediction and promise of a better his to come. I once heard of a miser at whose familiar to the life in the more than the left. He had money, but well spent, but a prediction and promise of a better his to come. I once heard of a miser at whose familiar to the life well in the more than the left. He had money, but well as the more than the left. He had money, but well as the more than and the left of the soulders who used his gains as a means of gratifying his appetites, and he died at forty an old read of the soulders whom he loved carried his body on their shoulders through a petiting rain and wept real, heartleit tears at his burial. Such a death is to be envied, and to occupy a warm place in the heart so is such men is a privilege enjoyed by few. In the second place, fix in your minds this fact.

proved to be a fact by the life of every good man and by the despair of every bad one—toat integrity, unswerving integrity—is the only quality of character which insures the world's respect. You are working not for next year only, but for the next twenty years, and nothing will carry you through that length of time so successfully as

High-noned, Manly Honon.

The trickster may get alread of you for a while, but true endurance comes out of honesty. If you sell stocks, sell them on honor. In the third place, let your life be one of culture as well as one of work. You have duties to perform to the public. This city needs nothing quite so much as honest and able men in its public offices. You are a citizen as well as a gold seeker, and you are bound by the strongest morni obligations to perform all the political duties of citizenship and to exercise your utmost influence in the direction of incorruptible legislation. If bad men rule us to-day it is the fault of the business men of the community, who sit tale while bad men fill their pockets from the public treasury.

RECOGNIZE YOUR POLITICAL DUTIES, study the character of the government of which you are a part, and when the right time comes use your influence to right all these wrongs. And, last, gentlemen, I need not tell you that your religion is to be put into your business. It is a sham religion which teaches you to pray on Sunday and do as you please all the rest of the week. You are to carry the spirit of your religion into the workshop, and upon the wharf. If it is good for anything it is good to try and sell by. The text is the best thing I can end with, "Wisdom first and money second."

CHURCH OF ST. PAUL THE APOSTLE.

Grand Ceremony of Blessing the Palm.

The ceremony of blessing the palm in the Catholic
Church had its origin in a desire to commemorate acclamations of the Jewish people. In the effort to do honor to the founder of Christianity the Catholic Church invokes the aid of her grandest and mo impressive ceremonies. All the charms of art and music are laid under contribution to render the homage of creatures worthy of acceptance by an omnipotent God. Palm Sunday is also chosen by Catholics as a day on which to publicly exhibit their faith in Christianity by wearing on their persons a sprig of paim or fir. It is only, however, in old countries, where the Catholic religion has flourished

of the Roman ritual is practised in all its magnifi-cence. Perhaps the only church in New York where an attempt is made to follow, at an numble distance, the ritual of European Catholicism is that of the Paulist Fathers, themselves converts to the Roman faith. This year every preparation had been made for the ceremony, and the appearance of the

Roman faith. This year every preparation had been made for the ceremony, and the appearance of the interior of the church was pleasing and impressive. The white marble altar, which faces the principal entrance, was tastefully draped with purple cloth, and between the LIGHTED TAPERS were placed large branches of yellow paim. A mellow light, falling from partially stained windows, threw a softness over the scene, which was rather injured than aided by several jets of gas. At ten o'clock the bell waith rung to prayer ceased tolling, and at the same moment the boy choristers filed out from the vestry, and, having made their genufications to the Host, took the place appointed to them in front of the altar. These boys were habited in purple soustanes, with white surplice and small purple cape, and presented much the appearance of a bench of juvenile bishops. These were followed by the deacons, clad in black soustanes and white surplice. Five officiating priests, wearing PURPLE AND GOLD, vestments came out last, and, placing themselves at the foot of the altar, sang the anthem commencing. "In expersione aquie benefacter." Then sacending the altar, the officiating priest—Rev. Father Hill—read a prayer suitable to the occasion. As 800n as he had ceased the boy choristers intoned the magnificent Gregorian anthem from the Dominica in Patimis of the Graduate Romanum, beginning, Hosanna Filio David. As the solemn notes rolled from the organ and the volces of the choir mingled with the deep tones of the instrument the spirit of the listener was moved, and a gentle infinence seemed to call him away to the contemplations of another and a higher world. There is something in

another and a higher world. There is something in THE SOLEMN GRANDEUR of the Gregorian missic which the sternest Puritan must feel, and unless a man be mail-clad with strong prejudice he cannot be exposed for an hour to this influence of Church music without feeling the memories of innocent pleasures and guileless days return. The anthem ended, the priest reads a short prayer before the benealcition. When he has done the choir sing in slow and selemn time the beginning of the anthem—Benedictus quit remit in nomine Domine; slowly the voices swell upon the ear, and sink until they are almost inaudible; here the voices of the boys, in sharp, clear falsetto, take up the dying anthem. Suddenly their clear, high notes are drowned by the organ and the choir thundering out a

out a HOSANNA IN EXCELSIS.

Amid this flood of music we suddenly become conscious of the presence of incense, and while censers are swinging their perfumes heavenward our spirits are waited into a holy dreamland. The figures moving about in the smoke of the incense seem to lose their material essence and become transformed into purely spiritual ministers. Something of awe and reverence selzes upon our souls and we listen to the

works of Benediction
as to the questioniess decrees of fate. Before this
enchantment of the spirit doubts clears away, as fogs
before the Sun, we cease to reason and are ready to cry
out, "we believe, o Lord; help our unbelief." With
many genuficcations and solemn motions of hands
and with sprinkling of byssop, the palm which has
been laid on the altar is blessed, and the priest-celebeen laid on the altar is biessed, and the priest-cele-braut, turning towards the deacon and sub-deacon, breaks of branches of palm, which he hands to ea.h. The assistants then mount the altar steps, two by twe, and, kneeling, receive branches of palm, which they kiss and retire. The tableau presented by the altar, with its lights and decorations, and the bril-liant vestments of the priests, interspersed with the waving green and yellow of the palm leaves, was beautinul and edective. A little more of the gloom of the old Gothic churches would have rendered the scene enchanting. How we miss the massive col-umns and the cold, gray shadows of a Notre Dame, with its flood of dim-colored shadow-light straggling through stained windows. This age of light despises shadow beauties because the materialized spirit of man no longer compre-hends them.

This age of light despises shadow beauties because the materialized spirit of man no longer comprehends them.

Durling the distribution of the palm to the congregation youthful voices chant the anthem, Fueri Hebrworum portantes ramos olivarum obviaverum Domino, ciamantes el dicentes—Hosanna in Excelsis. Again the choir drowned their thin, youthful voices in a deep-toned, swelling, thunderous response of Hosanna in Excelsis, and, amid the strains of that wonderful anthem, the celebrant turns to the people and says, Procedamus in Pace. To which the tuil choir responds, In Nomine Chrise, amen. The benediction proper is now at an end, and the triumphant

PROCESSION OF THE FALM

PROCESSION OF THE FALM

PROCESSION of THE FALM

cither side carrying lighted tapers, marches at the head, followed by the deacons and assistants; after those waik the priests, all bearing large branches of palm and sanging the anthem, Cum approquinart Dominus. The procession moved slowly down the aisle of the church and out into the grounds, leaving the altar deserted. As the distance increased the chant came fainter and fainter on the ear, until we could only catch at intervals the refrain. Then returning the chant grew more and more distinct; now rising to a load chant, then sinking and coming on the ear like the sighing of an Aolian harp tonched by a gentle zepnyr, and at last rolled in like a wave of harmony in the magnificent floric in Excelsis.

On the return of the procession to the church the harmony in the magnificent Gloria in Excelsis.

On the return of the procession to the church the full choir chanted the Gloria, laws et honor tub si Rex Christe Redemptor, which brought the cere mony of blessing the paim to a close.

CHRISTIAN FREE CHURCH.

Sermon by the Rev. C. C. Facte-Missioner Work-The Aim and Obligations Thereof. Yesterday morning the cause of the heatnen and properted was advocated in the Christian Free Church, West Twenty-eighth street, by Rev. C. C. Notwithstanding the uncertainty of the weather the missionary zeal of his congregation would seem to have suffered no abatement, if it might be judged from the numbers of the audienc which assembled to hear nim discourse on the wants and wees of those to whom the light of the gospel is yet a stranger. Among the well-filled pews might

INDICATIONS OF THE PASHIONS which are to signalize the coming beauty of the season, and to make the fair creatures whom they adorn a greater joy and a more charming source of expense than ever. The reverend gentleman took as his text the words of the Saviour to his aposties-"Go ye into all the world and preach the gospel to every creature." The spirit of Christianity, said the preacher, is

AGGRESSIVE. Not that it in any way countenances what is commonly known as proselytism, which is only another name for dishonest and unprincipled attempts to alter men's convictions. It seeks, however, to diffuse the blessings of truth and morality to all the world, and to extend to every one, irrespective of nationality or race—for it is truly no respective of parameters.

nationality of race—for it is truly no respective of persons—the GLORIOUS HOPE OF SALVATION in the life to come. The spirit of the ancient Hebrew Church was different. Its aim was exclusive, and made no generous provision like Christianity for those outside the pale of the "chosen people." We cannot venture to explain why the channels of divine truth should have been so confined to the seed of Abraham; but in the appearance of Christiand in the promulgation of the system of which he was the author, the gates of Heaven's Constitution.

So to speak, were opened, the dreams of the prophets obtained a giorious realization, and the Gentile, so long an outcast, was admitted to the blessed membership of the saints. But the spirit of Christian

tianity is not merely aggressive, for the true mis-sionary does not labor for the extension of Christ's kingdom through any ambition of conquest or any of the valugiorious aspirations of the mere con-queror. It is also GENEROUS AND ALL-EMBRACING

queror. It is also

Generous and all-emberating
in the comprehensiveness of its benevolence. In
this consists one of the most prominent differences
between Christianity and the many schemes of philosophy which had preceded it, and which owed
their origin to merely human wisdom. The teachings
of Socrates and Plato shed a hight over the heathen
darkness of Greece, and in the lofty purity of their
precepts anticipated many of the doctrines of Christ,
but they were, like the religion of the Hebrews,
wanting in generosity of aim, and therefore were
not destined to last. Only in Christianity do we see
all the requisites of a system
INTENDED TO BE IMMORTAL.

It broke the barriers of a narrow sectarianism, and
issued its invitations of mercy and salvation to the
inhabitants of every zone. It established the equality
of men in the sight of God by the universality of its
beneficence. Let us, then, endeavor to act up to
the spirit it so nobly inculcates, and while we labor
for the extension of the giorious message of the gespel to others less favored than ourselves let us not
forget the duiles which it imposes upon us at home
in our dealings with our brethren as citizens and
members of the same family of Christ.

FIRST BAPTIST CHURCH.

The Lord Hath Need of It-Discourse by Rev.

Thomas D. Anderson. The First Baptist church, now situated on Thirtyninth street and Park avenue, was, as its name in-dicates, the first of that denomination established in this city. It is now 109 years old, having been organized June 19, 1762, in Cart and Horse street (now William). From there it was moved to Gold street, and thence to Broome. When leaving Broome street for its present site the former property was sold to St. Matthew's Evangelical Lutheran Society, in order that the ground should not be used for secular purposes. The Church was first under the care of elder Gano, who was succeeded by elders Foster, Colyer, Parkinson, Cone, Nott (who was drowned after two years' pastorate), and Anderson, at present in charge of the spiritual welfare of the congregation.

The building now occupied by the Church is by no means large enough for its congregation, but adjoin-ing it a new and magnificent building is in course of erection and nearly completed, which will be opened for divine worship in October. It will be a very handsome building when finished, and will have a spire 200 teet high.

The morning service yesterday was very largely attended and by a very fashionable assemblage, who listened to the Rev. Dr. Anderson's discourse with much attention. He took for his text, "And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither" (Mark xi., 3), and spoke as fol-lows:—In studying the Bible we are constantly being surprised at the amount of trath contained in some of its simplest incidents; we are startled by a doctrine of most significant import leaping out of the

trine of most significant import leaping out of the record of the most ordinary event. It goes to impress on us that, viewed by the light of the kingdom of God, every occurrence in our brief life is Linked to an Eternal Destiny. How, then can we allow ourselves to act without the guidance of divine wisdom? Two truths arise out of this apparently trining incident that are worthy of our most careful consideration, the first of which is that the Lord achieves his triumphs through the through the APPROPRIATION OF INSTRUMENTALITIES

in our possession. In the light of this remark Christ's earthly poverty was as essential to the pian of salvation as his incarnation, death and resurrection. In setting up his kingdom he was to work on the elements around. The salvation of the world, which he had planned, was to be a sort of spiritual recovery from the deadly sickness of sin, and it was to be done through the instrumentality of the sinners.

and it was to be deaded and the sources of the sinners.

Mr. Anderson spoke with much earnestness of the necessity of helping the Lord in His work of salvation, and explained that part of the Scripture from which he took his text in a lucid, clear and thorough manner, giving weight to his words by the tone of conviction and feeling with which he expounded the doctrines of Holy Writ. In exempliant of

the tone of conviction and feeling with which he expounded the doctrines of Holy Writ. In exemplification of

WHAT WAS MEANT BY ASSISTING GOD

IN HIS WORK OF Salvation he Instanced the case of Christ sending one of His disciples for the coit on whose back He was to make His entry into Jerusalem, as was prophesized years before the event took place. He said that in corder that the Scripture might be inflited Jesus had to send for the colt, which belonged to one of His creatures. He had none of His own, and therefore was obliged to appropriate what was not His. And when the colt was brought to Jesus, then was fulfilled all that part of Scripture which pertained to the coming of Christ. Then when He came toward Jerusalem the peodle strewed flowers and branches of treet, and proclaimed Him the Son of God. And all this having been foreteld, if it did not take place the prophecies relative to that event would not have been verified. Thus Jesus always employed the possessions and the will of others as

THE BASIS OF HIS MINISTRY, very often greatly glorifying them. Thus at the marriage feast He changed water into wine, and to feed the starving multitude He made the small supply of loaves and fishes suffice for a large number of His followers.

The second truth to be deducted from the theory developed in the opening of Mr. Anderson's discourse was, as he stated, that the Lord's requisition is the ground of our cheerful relinquishment of all our worldly goods. Thus all that the apostle said to the owner of the colt was, "The Lord hath need of it." That was all that

our worldly goods. Thus all that the apostic said to the owner of the colt was, "The Lord hath need of it." That was all that was necessary. And this thought robs of its harshness the command to give to the Lord. What more pleasing duty than to give to the Lord? and it anything could reconcile a person to the loss of his riches it is

thing could reconcile a person to the loss of his riches it is

"the Lord hath need of it." Could there be a soul who would refuse to give when he heard the whisper of these words? Yesterday I stood entranced when I thought how it would be if the colt had been refused to Jesus. It would have prevented the fulfilment of the Scripture; for the colt was as much necessary as was the Lord; therefore without both the words of Holy Writ would remain unfulfilled. Therefore, when the Lord whispers into our soul, let us not hold back, but give to Him. In the work of salvation He needs our possession. He works with none other. The withholding of the colt would have been the prevention of the prophesied kingly triumph, and if we withhold what the Lord wants from us it will prevent us from enjoying the triumph of us it will prevent us from enjoying the triumph of being one of the chosen in that heavenly kingdom which is the reward of good Christians.

ST. RARTHOLOMEW'S CHURCH.

The Crusifizion of the Saviour of Mankind Impressive Sermon by Rev. Dr. Cooke. Rev. Dr. S. Cooke preached a short but eloque

and impressive sermon yesterday morning to a congregation much smaller than is usually seen in old St. Bartholomew's. The doctor chose for his text St. John xix., 20-"He said it is finished." &c. After a graphic description of the scene on Calvary on that eventful Friday morning, 1840 years ago- the very same spot where Abraham had come to offer up his son Isaac—the Doctor spoke of the blindness of these people, who were doing this deed-to them it was no more than a common execution of any common criminal; the words of the prophets to them had no meaning. If they had known what they were doing not one there could have been persuaded to do it. There are men to-day, like Pilate, Judas and the false witnesses who put their Saviour to death. God uses them even in their wickedness to accomplish His own ends, cauting them to fulfil in minute particulars the prophecies, and guiding their blindness and wickedness to work out His own ends. The event that swells high in history above all other events is the death of the Saviour of men. His record is everywhere. He lives in that past which was before the world was. He pervades everything. You cannot write his story without writing of Him. Globon tried it in vain. He could not write his story without telling of Jesus of Nazareth. Other blood had been shed but it could not take away sin. If death is the consequence of sin, and He had no sin, whence then the cause of His death? Our sins! The Man of Sorrows bore our sins, and died for them that we might live. What is our plea before the bar of God? Only the cross of Christ; that is our only plea; let us crowd closer to that and keep our gaze nixed on that as our only salvation. Only, now that we have crucified Him, let us sin no more. Let us join that little loving band yonder on Calvary, who, helpless to save Him, viewed his agony from afar; let us, like them, devote ourselves and pledge our lives to Him and to His service.

The Profores Removal. Of THE CHURCH.

At the close of the sermon the pastor spoke to his people on the subject of the proposed change of site of St. Bartholomew's church. He reviewed the past history of the church, which for more than thirty years has stood in the front rank of Protestant Episcopai churches in this city, both as to the size and wealth of its congregation and as to its labors of love and charity, its schools and its zeal and success in spreading the Gospel among the poor. He said that the burden of responsibility which rested upon the pastor and the vestry in deciding upon this change was heavy. It had only been done after a long and their means, as they were able, in large measure or in small, in this new movement, which was substantially the work entrusted to their hands for the benefit of the rising generation, and for which, when they were laid in their graves, countiess thousands would rise up and bless them. The proposed new site for St. Bartholomew's is the southwest and wickedness to work out His own ends. The event that swens high in history above all other

hoped that the new church will be completed within twelve months

ST. GEORGE'S PROTESTANT EPISCOPAL CHURCH

The Relations of Man to the Gospel of the

Son of God—Sermon by Rev. Dr. Tynz.

The morning service yesterday in St. George's church was but sparsely attended. The Rev. Dr. Tyng closed a series of discourses begun last October on the "Relations of Man to the Gospel of the Son of God," basing his remarks upon Hebrews il., 3—"How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him?" He asked his by them that heard Him?" He asked his hearers to look back over what had been said, that they might see that the one great fact revealed is salvation for guilty men—personal salvation for every man—everiasting salvation for the soul which may perish in sin, but which can never perish in the sense of annihilation; a restoration to holiness and deliverance from the bondage of guilt and the power of death, and placing of us upon thrones of victory; a blotting out of all transgression and restoration of the pardoned sinner to the favor and fellowship of God; the · OPENING OF HEAVEN TO MAN.

keeping him in perfect peace until he shall wake up and find himself in the presence of the Lord, to go no more out forever. This salvation is enhanced in dignity by the exalted messenger who proclams it; by the extent of the mercy which it brings to men, and by the character of those by whom it is ministered. It was, therefore, fitting this morning to ask the practical question, "What shall each one do in regard to this great salvation?" Apply it to himself as the very thing the soul desires and longs for, and which nothing can pluck from its grasp or embrace, and in the stronghold of reverent faith enshrine it; or shall we turn away our hearts from it and tear it from our breasts? We should esteem it a terrible guilt to do so. Let us look at it differently, calmly and with open eyes. The description of the text is purely negative—neglect. It is the highest stand a man can take against it merely to pass it by, to lay it, aside temporarily, intending, it may be, to take it up at a future time, but in the present crisis not caring to attend to it, though with no prearranged purpose of finally rejecting it. Standing in the radiance of its authority,

STANDING IN THE PORTAL OF HEAVEN, if the heart does not immediately embrace it there is nothing rejects; he crosses the line. Let us, then, this morning stand at the point of rescission and survey the line that stretches out beyond us. First there is enter indifference, a coid, heartless manner of treating all who assume to present this question. Men are interested in every question which the passing hour may bring, but not in this question, which is of the greatest interest. The doom of the soul is treated with a mobility of feeling which is impossible to understand. Secondly, there is an absolute aversion, a real conscious dislike of truths prepared, of precepts enforced in the gospel. There may be a respect for the proprieties of life, a silence toward the feelings of some who are tenderly loved, but there is a real aversion in the heart still. And, like Milton's character, the disguise will some time be struck off and find himself in the presence of the Lord, to go no more out forever. This salvation is enhanced in

and the real shape, which we did not dream to exist will appear.

A DEEP, SECRET ENMITY IN THE HEART.

It will sometimes appear in ridicule of the Lord Jesus' commands, reviling the man who utters them and setting the whole authority of God at deflance, and exhibiting a bold hatred of revelation. There are frequent illustrations of the prevalence of this spirit among us. We are seidom without some active opposition to Jesus in the Church. The question stands here as a personal one—one of neglect—and it assa, What do you mean to do with this Jesus and His salvation? There is truth in the old Saxon proverb,

it asks, What do you mean to do with this Jesus and His salvation? There is truth in the old Saxon proverb,
The Nearer the Church the Further from good.
There may be personal geodness in the man in all his relations of life, no failure discerned in his reverence for outward torms of religion, but he may still be as far from the spirit of religion as the neaven from which it comes. It is our personal salvation which is presented, and the acceptance of it settles ah for men. The Saviour says "Be ye reconciled to God." "Ye will not come unto Me that ye might have life." Why can you not? The response is cold, stately—neglect. It is not inquired of, not thought about. To the neglectful eye there is no beauty in it to be sought after. Its exhibition of Divine grace is contemned, and the least infusorial insect is often studied with a patience and skill which men unterly fail to bring to bear on this question. The heart neglects it. Its glorious provisions are not loved. Its joys and hopes are despised, and the heart entwines itself around the very opposites of these. The Doctor, in enforcing the acceptance of this salvation and the prompt settlement of the question in the text, brought forward very clearly the idea expressed in the word escape as manifesting danger, and yet suggestive of encountering bitter unwillingness of men and provocation of danger toward the thing presented. The responsibility which rests upon them in its rejection and upon him if he failed to warn them and to present the truth to them was brought out, and he appealed to them as intelligent beings among whom the Saviour had kept him these twenty-six years teaching and preaching these truths to examine their hearts and decide this great question at once and forever.

ST. Lieue's METHODIST EPISCOPAL CHIECH.

ST. LUKE'S METHODIST EPISCOPAL CHURCH.

The Day of Symbols-The Waving of Palms-Minds, Not Ballot Boxes-Sermon by Rev. The members of this church attended the services

in large numbers yesterday. As it was Communion Sunday as well as Palm Sunday, nearly all the con gregation received the sacrament with looks of earnest piety and deep devotion. The presiding pastor, Rev. C. S. Harrower, delivered an eloquent discourse on the day and its associations. He took his text from Mark ii., 8—12. He said:—

My beloved brethren, this is the day of symbols the waving of palms and the breaking of bread, the shout of "Hosanna!" and the cry of "Crucity Him!" Christ is King to-day-martyr too. He comes in the name of the Lord.

HE DIES AMID THIEVES. He is Messiah and malefactor; the redeemer of His people and the rival of Casar. The multitude spread their garments in his way and wave their oranches before Him. They clothe Him in scarlet, and give Him a reed and mock at Him. Sunday and Friday week we celebrate His entry into the city and the Temple; we celebrate, also, His death upon the cross for our redemption. There is a fitness in the coincidence, for the cry of "All hail, son of David!" and the rude crown of thorns go not poorly together

cross for our redemption. There is a fitness in the coincidence, for the cry of "All hail, son of David!" and the rade crown of thorns go not poorly together as we read history backwards. The people spoke traily out of their hearts. He was King David!" greater son come to rule over His Kingdom—a larger one, by far. And elders and priests knew not that they were litting Him to the best throne that earth could offer; and being thus lifted up. He would begin to draw air men unto Himself. He shall arise, and the palm branches and they were litting lim to the beoty the short of the people to-day will but feebly express the power and glory to which the Messian shall yet come. Somewhat in this light must that "day of palms" have appeared to the risen John the Baptist, knowing what should come to pass. It was the beginning of his conquest. No longer dia

BE CONGRAL HIS MESSIAHSHIP:

BE CONGRAL HIS MESSIAHSHIP:

Then, having sealed His covenant with mankind by His own blood, He will ascopid on high, and wait till kings bestow their crowns upon Him and JUDGES SIT AT HIS FEET,

and the nations come beneath His sceptre. Such was the first Falm Sunday. The baptism in the Jordan had marked the transition from the himble citizen to the Great Teacher. Now, the entry of the city marks the transition from teacher and healer to Israel's Messiah. From this day the world knows Him as Messiah. He is this or He is nothing. I pass now from the first Palm Sunday. Christ declaring Himself and a fickle multiude greeting Him, to the last Palm Sunday to this day. We have learned something. Once we thought He was coming back very soon to take the throne. Once we thought the church of the Messiah would always possess mirraculous powers by which to maintain its claims and achieve its purposes. In both these things we have learned better. Christ has not proposed and it has not been God's pleasure to

CUT SEORT THE RACE'S PROGRESS

Dy a speedy Judgment, a sudden millennium. Rather has He led us to work the questions of each age as they have arr

day? Go out and bear branches and cast your garments before Him? Go rather with the beautiful mystic of an earlier time. Cast your foibles down before Him. Cast your besterner sins before Him. Cast your foibles down before Him. Cast you for seasons and seasons are seasons and these to-day, while you sainte Him who comes to set you free, that you let Him tread upon your chains, your weights and burdens. They shail not make a rough lighway for Him, but they shail make thy voice clearer and tay heart lighter. The best robe that shoulder ever bere was not too good for that dumb beast to tread who bears our Lord. But naught of wealthy robe is half such honor to thy king as is the laying of thy idois down, the tearing of thy sins away, the laying down of all that can offend His kind, pure eye. Lay by thy follies; quit thy foibles; let the sins that pierce Him and numble thee be put away in this great hour, and in one ever sacred act, cast in the dust before Him all that can offend. Then bid Him welcome in thine heart. In that silent temple let Him stand and look around on all things. On, brother, if He see intruder there; if He find His house profaned, and bid the intruder go; if aught was not cast out et no sin remain. When His pure light shines through thy soul send every pride and stubborn selfishness away, and bid your Lord make every vessel clean, the altar pure, that sacrifice of praise and love and joy may thence ascend as incense out from censors of the angels and saints that crowd near His throne. This suall be a true hosanna and a welcome; so let us greet Him—so let Him in our lives. He has conquered in the battle we have to fight. He has overcome the world. When the strife is hot remember there is one who has conquered. If the did I can. By His help I will, It is a beautiful custom which puts in every hand a sprig of green to-day. Wear that If you will, but wear too a better badge, the love of man. Wear that to-day and wear it always. So shall the golden age come in the seasons and second as in-

THE XAVIER ALUMNI SODALITY.

Services at St. Francis Xavier's College. Yesterday morning, ere many of the fashionable attendants of midday services had been roused from their slumbers, the spacious hall of St. Francis Xavier's College, in Fifteenth street, was the scene of an impressive religious pageant. In spite of the drizzling snow and rain there arrived at the hall, by half-past seven o'clock, nearly five hundred men—many of them from Brooklyn, Williamsburg and Jersey. On the stage of the college hall a beautiful altar was erected for the occasion yesterday, and it flared with tapers and flowers.

At the appointed nour the director, Rev. P. F. X. Dealy, S. J., entered the hall, and, ascending the altar, requested all the assemblage to pray for one of the members who is at the point of death. Then followed the recitation of part of the morning office in the Latin tongue, the occupants of the right and left aisles alternately reading the verses, it was a touching spectacle to witness the devotion with which the congregation kneit and arose while they offered their prayers to God. Mass was celebrated by Father Dealy. After the ablution the gentlemen present advanced in order to the altar, where they received Holy Communion. Comment on this editying scene would be superfluous. At the close sixteen gentlemen who had been on probation were RECEIVED INTO THE SODALITY.

Each postulant held a candle in his hand while he promised to be faithful to the Lord. They were then presented with menals of the immaculate conception. The entire assemblage arose and sang the Magnificat and the Veni Creator. Rossi's Tantum ergo was then chanted by the choir, which contains many excellent singers. The blessed sacrament was placed on the altar, and a benediction brought the religious services to a close. of death. Then followed the recitation of

BLEECKER STREET UNIVERSALIST CHURCH.

A Sermon to Children by the Rev. E. C.

The services in the church at the corner of Downing and Bleecker streets yesterday morning were chiefly remarkable from the fact that a large number of children took part in the singing, and that the sermon, by the Rev. E. C. Sweetser, was addressed specially to them. Over

ONE HUNDRED AND FIFTY YOUNG POLKS were arranged in the gallery in support of the choir. They sang. "Hark, the Air is Full of Voices;" after which the reverend gentleman in cloquent words prayed for his flock. In announcing contributions to be received for Alice Cary's memorial window, he took occasion to say that he did not favor the movement, yet not because he did not think "the sweet singer a good and noble woman, but that it conveyed the false impression that she had not been a Univer-salist to the last; whereas she lived and died in that faith. He preached from the text found in St. Luke il., 49:—"And he said unto them, how is it that ye sought me? Wist ye not that I must be about my

Father's business?"

These words were spoken by Jesus when but twelve years old, and were the first that He had uttered in regard to his mission. It had been the uttered in regard to his mission. It had been the habit of all the Jews to go to Jerusalem once a year to the feast of the Passover. So the lather and mother of Jesus used to go and take Him with them to the temple, which was a great and beautiful building, like our churches nowadays, but larger and grander. It was always open night and day. Jesus was anxious to learn the truth. They did not have Sunday schools in those days. He was so anxious to it Himself for this

night and day. Jesus was anxious to learn the truth. They did not have Sunday achools in those days. He was so anxious to fit Himself for this work,

AS A MAN AND A SAVIOUR

of men, that when in Jerusalem He once went to the Temple alone, and His parents searched for Him, and when He was found He said "Wist ye not that in ust be about my Father's business?" What father? What father's ousiness must He be about? Not His earthly father. R could only mean His Heavenly Father's business. Don't you know that I must be about my Heavenly Father's works? This was the question that He asked, So you, little children, should be about your Heavenly Father's works, just as Jesus was. But how can enlidren do work for God? Learn about God. Know about Him and His love for you. You are given the Bible for this, and it is for this that He revealed himself unto us. When you do these things you are working for God, just as Jesus worked for God. When you do anything that He wants you to do you work for Him. Can you not do as much as that for your Reavenly Father, who has done so much for you?

All good things are about God's business. Jesus, as you know, went about some good. Oney your parents in all things, for this is pleasing to the Lord; and when you displeasing Him. To do good for evil is to be about your Heavenly Father's business. Children can be thoughtful and generous and work for God. There was once a man who owned a farm, and on a hilliside was a pure, cool spring. He bethought him to bring the water of this spring to the roadside by pipes; and he did so. Trayellers ever after were wont to stop and refresh tiffenselves and their beasts by the means which he had provided. He had worked for God. Many men would have let people get their own water. But Jesus has promised a reward unto those who refuse not even a cup of cold water. When people are thoughtful and generous to their neighbors they are about God's business; and you, children, can do so as well. You can open honey had so human beings. Children can be temperate. The

ST. PHILIP'S (COLORED) PROTESTANT EPIS-COPAL CHURCH.

Only Fools Nock at Sin-Sermon by the Rev.

Mr. De Costa. Yesterday a small but very respectable colored congregation attended the morning services at the above place of worship in Mulberry street. The interior of the church presents a neat and comfortable, but plain appearance. At the far end of the middle aisle stands the altar, in front of which are two reading desks, covered with black velvet trimmed with gold fringe and tassels, and bearing in front a

golden cross.

Rev. John Paterson, the pastor, a tall. intelligent looking black, who wore gold spectacies, was yes-terday assisted in conducting the morning services by a white clergyman, Rev. Mr. De Costa, of the Board of Missions. Both of the reverend gentlemen were clothed in white surplices, with black band. The exercises were lengthy but Impressive, and The exercises were lengthy but impressive, and followed the Book of Common Prayer literally. The worshippers were very devout and attentive, and the singing, as well as the responses, well rendered. The pastor read the Gospel for the day from First Philippians in a clear and sonorous tone.

Rev. Mr De Costa preached a brief sommon from the Proverbs xiv., 9—

"FOOLS MAKE A MOCK AT SIN."

He commenced by alluding to the great solemanty of the week they were entering upon and to und